of the world and them. And tins not only for vhe grounds before alleged concerning Hesiod, and because both of them do every where affirm even their generated gods to be immortal (which no Atheists did), but also lor sundry other reasons, some of which may be more conveniently inserted elsewhere. Moreover, it hath been already intimated, that the generated gods of He* siod and Homer extend farther than those of Plato's; they being not only the animated parts of the world, but also all the other things of nature fictitiously personated, and improperly or abusively., called gods*and goddesses; whereof a farther account will be afterwards given.

Neither ought it at all to be wondered at, if these Divine Theogouists amongst the Pagans did many times, as well as those other atheistic ones* make Chaos and the Ocean senior to the god.s, and Night the mother of them. The former of these being not only done by .Hesiod and Homer, but also by the generality of the ancient Pagan Theists in Epichannus ;* and the latter by Orpheus/ an undoubted Theist, in his hymn of the Night :

Noctexn coiii'ciebro gonciricwn honiinum

They not understanding tins absolutely and universally of all the gods without exception, as **the** other Atheistic Theogonists did, an if there had been no unmade Deity at all, but Chaos and Night (that is, senseless matter blindly and fortu-

* A pud Dio|»". Laart. lib. tit. s<*gm. 10, p, 170, [h] P. 99.
oper. |'*nl*<* ofium oumiom in Argon an tic. vcris, &3J)»
p. 21. *tl Proclum *m* TimtTinn Flatoai.Hj lihc ii, p. §3.